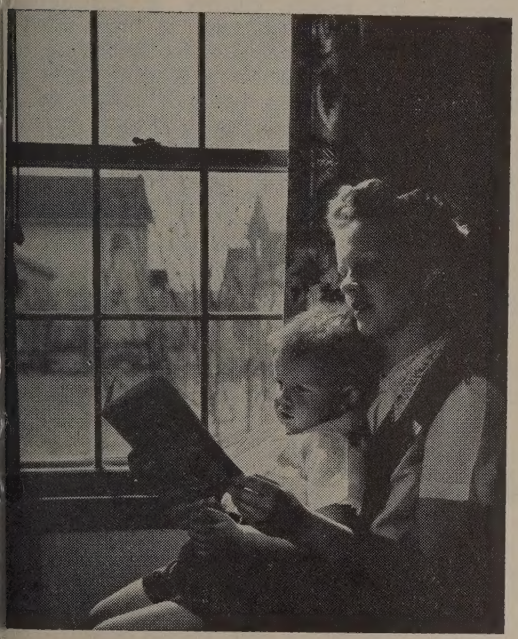
Pacific School of Religion
Berkeley, California

The AMERICAN FRIEND

DECEMBER 2, 1954



Luoma Photos

A Christmas Emphasis: Quaker Stories for Children

By Olaf Hanson

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OF RELIGION

Revitalizing Our Quarterly Meetings

By Marlin Dawson

Our World Missions

By Charles Lampman

Toward Responsible Speech

An Editorial

Dedications at Mooresville, Watseka, Albuquerque, Leesburg, Marshall

An Article with Christmas Timeliness

Please Tell Me a Story . . . .

By Olaf Hanson

As the Christmas season comes, we are drawn more and more to think of children and their nurture. Here is an article on nurturing through story-telling that will be of interest to parents—and to grandparents and older brothers and sisters as well. Olaf Hanson is Director of Children's Work for the Five Years Meeting Board on Christian Education.

A Quaker mother was telling a story of early Friends to her young son. . . . "Our red brothers are approaching," said Father quietly. Joseph gazed at their dark faces and wondered why they looked so fierce and angry They turned neither to right nor left, but came straight toward the cabin, each man clutching a tomahawk.

When the first Indian had reached the little patch of grass around the house, Father stepped forward, his hand extended.

"Good day, brothers," he said in his kind courteous voice.

The first Indian stopped suddenly, and all back of him halted as at a signal. The leader glanced at the open hand, but did not touch it. ("That is rude," thought Joseph.) The Indian looked at Mother smiling a welcome in the doorway, and at little Sarah and Joseph. When the black eyes met his, Joseph felt a little tremor of excitement run up the calves of his legs and his backbone, but it was not fear. The Indian pushed past Mother, the whole line followed, and they crowded into the kitchen. Their moccasined feet turned up the edge of Mother's plaited rag rug, and Joseph darted to straighten it, but Father laid a restraining hand on his shoulder.

The Indian turned to Father. "Guns," he muttered very deep in his throat. Father spread out both hands: "None," he answered. Then with a gesture toward the best parlor and the stairs, "Go look."

Mother fed the Indians and they walked out into the yard. There, they uttered queer words and made strange signs with their hands. Suddenly, one Indian sprang up and ran towards the house—a white feather in his hand. This he placed above the door.

Said Father, "It is the Indians' sign of peace. All red men will respect it. Even so they have respected the peace in our hearts, to which we have been steadfast."

* * *

"Tell me another Indian story," pleaded the young son of this Quaker mother. And so it was, this young boy was beginning to learn about the Peace testimony of Friends. Parents know how their children enjoy stories. Do we not have a marvelous opportunity to share our Quaker heritage with children? It is most important that children under twelve begin to realize what it means to be a Friend. What better method than through story telling?

The stories we tell in our homes may help to build Christian character. In terms of our Christian education purposes, stories can also lead to a better understanding of God and Jesus; stories can create a desire to live more nobly as children listen to the experiences of great Quakers and other famous men and women. Stories can lead children to worship genuinely.

The *Penn Children's Curriculum* materials offer many stories, some of which convey a distinctive Quaker emphasis. A "real story" is one that is sufficiently developed to have structure, leading from an introduction through action to a climax and a satisfactory conclusion. It has characters which are real, not stereotypes. It leaves a significant impression with the hearer.

Learning to tell a story

A story that is told is usually more effective than one which is read aloud. This assumes, however, that the story teller can use language which is appropriate and vivid. There are some classic stories in which the style is as important as the content; in such a case the story teller should either memorize it or be able to read it so well that the audience will hardly notice that he is reading.

In the case of most stories it is better for the narrator not to be tied to the language of the author but to be free to convey the ideas in his own words and with the full effect of his own personality. A story teller can establish at once a friendly rapport with his listeners and can change his style, if necessary, to hold their attention.

It is not hard to learn to tell a story. A fine book on this subject is *The Storyteller in Religious*

(Continued on page 372)

NOTE: All books mentioned may be purchased through the Friends Book and Supply House at 101 South 8th St., Richmond, Indiana. Books starred (*) may be borrowed from the Friends Lending Library at the same address.

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Editorials . . .

Toward Responsible Speech

It is relatively easy for members of the legislative branch of our government to indulge in sensational oratory and to put on the kind of shows that have recently been staged in Washington. They can do it because they do not face an immediate test of their words. They can speak for voter consumption.

That is not equally true of the administrative branch where vital problems and delicate situations must be faced and where a careless word by an administrative official can do untold damage. This places the administration always at a disadvantage, the necessity often to remain silent when under attack. This does not mean that the administration should be immune to criticism or investigation. Indeed it is probably needed at times.

It is easy for citizens, not immediately exposed to facts, to be carried away by clever wits and fast words at Washington. The fact that we sometimes are can be exploited to the full by demagogues. A good formula for dictatorship is to frighten people beyond measure and then single out a supposed political messiah who stands between them and danger. The ego in the "messiah" sometimes calls out the suppressed ego in his disciples—witness the motley followers of the late Hitler.

Despite the shoddy shows on our political stage, there is a core of good sense and mature thought in America that rises increasingly into power. It is the glory of America that she is the land-of-becoming. May God give her insight to see her vast potential, to retain faith in the great idea of democracy, and to rely more upon the power of her world friendships while guarding against dangers within.

Why Revolutions?

In a world that is astir with revolution, we must continually seek for its meaning, try to understand the basic causes and thereby be enabled to help in the unfolding of a better order of men. There are generally factors that include new ideas and aspirations and also economic necessities. A chief economic factor is the soil.

There is no doubt that land distribution and use is a basic economic problem for today. From India, China, Africa and Guatemala we read news both good and bad relating to land and the common man. That the right use of land must be solved is evident and that a wide-spread adjustment and use is overdue is certified by our daily news. If it is not done by voluntary action of free men, it may finally be attempted crudely and badly by mass action. It is not far from the truth to say that every political revolution is largely agrarian.

Yet beneath all economic factors is a feeling, thinking, aspiring man who has felt the lure of an idea. He may think badly at times and behave crudely in trying to find the expression of his idea, but that there is within him some restless urge with great possibilities for good can hardly be denied.

These ideas cannot be suppressed. They must be seen fully and given direction. One great Christian idea about man is his power-to-become. Another equally great is that in Christ man can find the fulfillment of his needs—his hungers which are God-implanted.

Sharing the Risk

Bear ye one another's burdens and so fulfill the law of Christ.

Present day insurance companies tell common stories on the beginnings of the insurance idea. One of their stories is that of Chinese merchants whose cargoes on the Yangtze were endangered by the rapids. Not knowing which of them might suffer a total loss, the merchants distributed their cargoes in nearly even amounts on each of their boats at the beginning of the rapids so that no one of them would suffer a total loss, but each would share alike if a boat overturned. Their loss, if any, would be the "premium" they paid for protection against possible *total* loss.

There was another advantage to this arrangement beside the sharing of risk. They probably became jointly concerned to think of ways to avoid the loss—to lessen the risk, perhaps by building better junkets or by better training for their crews. They were "in the same boat."

One might stop with that story, knowing that the imagination of the reader would apply it to the beginnings of cooperation in our emerging world community. Its lesson is obvious. As nations are we trying to negotiate the rapids, to overcome the hazards of present day interchange. What we are basically doing as we study ways to make for better relations between human groups on this planet is to save ourselves by sharing the risk and finding ways of lessening the hazards.

Our cargoes are precious and the risks are many: the hazards of physical hunger and many diseases—physical, mental, political and cultural. These are the common enemies against which we must unite. It will cost each something, a premium, such as some loss of independence, trade protection, etc. Far more than in the case of the Chinese merchants the total loss of one would be felt by all. No one of our groups can afford to have whole areas of human beings else-

where suffer a total loss. If they do it finally presents a bill at our door, though indirect the route by which it comes to us.

It is not only "risk" that is involved. Friendship and goodwill are not so much an assurance against need, but primarily for enrichment. Again the gospel line was and still is far in front of our progress—we must learn how to share one another's risks and blessings. That is the law of Christ and the law of the universe out of which God gave Him to us.—*E. T. E.*

A Much-Needed Evaluation

Revitalizing Our Quarterly Meetings

By Marlin Dawson

Marlin Dawson, who is Secretary of Baltimore Yearly Meeting (Five Years Meeting), discusses here the Quarterly Meeting, a Quaker institution which is much in debate these days. The short news article from California Yearly Meeting, "Re-thinking Quarterly Meeting" indicates the widespread concern for the problem of the place of Quarterly Meeting in Friends' lives.

Many in the Society of Friends today profess to see little reason for the Quarterly Meeting. Far more, by their lack of attendance, indicate that they have little time for it. Friends speak of the times when Quarterly Meetings were crowded to the doors and Friends stayed for days, but indicate that it is now a fossil of by-gone times. Its value lay, some would say, in affording a means of fellowship and sharing, which is no longer needed in these days of easy communication and travel.

It would be hard to show, however, that this is true. Improved means of travel and communication do not necessarily mean that these means are used to bring closer fellowship and larger sharing between our meetings. Indeed, there are many indications that there may be less real sharing than in days gone by. The traveling minister is almost a thing of the past (although many Friends are rightly trying to revive this concern in our day.) It was the concerned Friend moving from meeting to meeting that most often tied the meetings together in their concerns and understanding in the earlier periods of Quakerism. There is very little intervisitation in our Yearly Meetings today and there is often an appalling lack of knowledge about what other Friends Meetings are trying to do: their problems and achievements, and little interest in establishing Quakerism where it is not already in existence, or in strengthening it where it needs help.

Perhaps it is not lack of need that is troubling us, but lack of awareness of our need. Admittedly many of us have been in Quarterly Meetings which were dry as dust; where the routine business, which seemed of little importance, dragged on amid a general atmosphere of apathy. Noting this, in some sections, the business of the Quarterly Meeting has been curtailed and the Quarterly Meeting turned into a conference session to which speakers are invited and where there is planned discussion of certain vital topics. Along with this change has also come, in certain sections, children's and young people's meetings and conferences in conjunction with Quarterly Meeting. This may lead to much valuable interchange of thought and mean much in inspiration and fellowship. It is certainly to be preferred to a grinding away of an uninspired and routine business meeting.

This pre-supposes, however, that the Quarterly Meeting is vital as a fellowship, and as a sharing group, but has little or no function as an action group. We need to re-examine this concept in the light of the purpose of our Quarterly Meetings.

The *Faith and Practice* of the Five Years Meeting suggests that the main functions of the Quarterly Meeting, apart from the intermediary function of forwarding reports and naming Representatives to Yearly Meeting, lie in its power to "establish, discontinue, divide Meetings within the Quarter, and to exercise supervision of the Monthly Meetings." It also recommends that Quarterly Meetings, at their "last session before Yearly Meeting, appoint superintendents or departments of work in accordance with the Yearly Meeting committees or departments of work."

Other books of discipline will show similar functions. In the light of this it may be asked if we have really entered into the spirit of these advices in our Quarterly Meeting Sessions. Have we really been concerned with the problems, the life and direction of our individual monthly meetings? We often have seen great concern as to whether a certain meeting should be laid down, without the corresponding concern preceeding this final step, for the ways and means that perhaps could have kept this particular meeting a vital and strong meeting. Why is this true? Why are meetings reluctant to admit their need, share their problems and ask for help? Do meetings feel a lack of that vital fellowship which would make it possible for the Quarterly Meeting to enter into their problems in such a spirit as to be constructive, and lead to vital action?

Are meetings so permeated with the spirit of individualism as to forget to share the methods, the means, the insights with other meetings which might be able to profit from them? Some of our larger and stronger meetings could be a tremendous strength to other meetings, and find much in return, if they would share leadership, concern, and in certain cases financial assistance with weaker meetings. Too often they stand proudly isolated, rich and in need of nothing, and they are irritated that they are expected to support what seems to them an overhead system of meetings which they feel is contributing less than the initial investment back to their own meeting.

To put it in a nutshell, it would seem that we hold Quarterly Meeting in order that we may share (in a family atmosphere of loving concern) the weakness, the strengths, the hopes and aspirations of our individual meetings, in order that we may bear one another's burdens and do together what we could not do separately.

Our Quarterly Meetings ought also to be instruments of outreach. Not long ago the Hampton Roads Quarter of Ohio (Damascus) Yearly Meeting established a new meeting in Norfolk, Virginia. This ought to be a pattern for more of our Quarterly Meetings. This would be one of the things that we could do together that we might find it hard to do separately.

In Virginia Quarterly Meeting of Baltimore Yearly Meeting, the Quarterly Meeting sponsors a family camp at Virginia Beach which contributes a great deal to the life and spirit of the Monthly Meetings and which the Monthly Meetings could not accomplish separately. Such projects as these along with work camps, service projects, etc., might be in the sphere of Quarterly Meeting activity.

No outward program, however, can make Quarterly Meeting a vital part of our organization. Only the real love and concern of Friends for the larger family of Friends, plus the concern for the advance of Truth in all places and in all conditions of life can avail to make our Quarterly Meetings what they were intended to be.

Marks of a Vital Meeting

In his recent book *Toward a Fourth Century of Quakerism,* Leonard S. Kenworthy mentions ten marks of a vital Friends Meeting. It might be interesting for individual Friends and groups of Friends to evaluate their Meetings on these ten points:

1. Strong impact upon its members and the community
2. Unity of aims consistent with Quaker thought
3. A broad and diversified program
4. Wide participation and shared leadership
5. A stimulating ministry and spirit of outreach
6. A broad educational program
7. Fellowship in work and recreation
8. Enriching contacts with other groups
9. Pride in past achievements and a pioneering spirit
10. Adequate facilities and finances

Re-Thinking Quarterly Meeting

"To rethink Quarterly Meeting" is a deep concern of Pasadena Quarterly Meeting. The meetings have not been very well attended, so it was decided that a survey should be made to determine whether Quarterly Meeting was filling a real need as it is being conducted and whether it is being held at a suitable time. Verl Lindley prepared a questionnaire which was sent to each Monthly Meeting on Ministry and Counsel to help evaluate the Quarterly Meeting.

The results of the survey showed a very inadequate percentage of the membership of the meetings in attendance at Quarterly Meeting. The reasons listed were that members were so busy that it was difficult to find time, that the meetings were not sufficiently interesting and challenging, that too much time was devoted to business, and that a better time might be found for holding Quarterly Meeting.

The following recommendation was sent by the Meeting on Ministry and Counsel to the afternoon Quarterly Meeting business session for its consideration:

1. To shorten the length of Quarterly Meeting and to hold it at a time when working people can attend.

2. To devote less time to business.

3. To provide inspiration for deeper Christian living and instruction for Christian leadership.

4. To continue to provide some time for fellowship.

5. To have the Quarterly Meeting Executive, the clerks of Ministry and Counsel and the five pastors carry out any suggested changes.

In the afternoon sessions there was a feeling that Quarterly Meeting needed to be revitalized. "Rethinking Quarterly Meeting" is now in the hands of the suggested committee which will welcome suggestions to help us determine whether Quarterly Meeting is something handed down to us through generations which has lost its original purpose or whether it can be made as a vital worthwhile link between our Monthly Meetings and our Yearly Meeting.

The California Friend
September-October, 1954

Kansas Yearly Meeting Convenes At Wichita

The 1954 sessions of Kansas Yearly Meeting were held at University Friends Church in Wichita October 13-19, with Everett L. Cattell, Superintendent of Ohio Yearly Meeting Friends India Mission, as guest speaker. Merle Roe of Wichita, Kansas was reappointed as General Superintendent. Gurney T. Hadley, Coldwater, Kansas, was reappointed Presiding Clerk. Clerk of the Ministry and Oversight is Pearl Wooten of Haviland, Kansas. An important change was made in the name of the official publication. Formerly "The Bulletin," it is now "The Southwest Friend."

Ralph and Esther Choate and children, Larry and Ann, missionaries in the Belgian Congo now on furlough, took part in many of the services. Rev. and Mrs. Virgil Kirkpatrick and Mary Gaylord, all serving under the National Holiness Missionary Society, were visitors in the services. Other visitors were Joseph Mosher, a Christian layman from Ohio Yearly Meeting of Friends, and Mr. and Mrs. H. C. Stratton of Salem, Ohio, parents of Delores Ehinger, one of the missionaries in Africa.

The Lord's Day services came in the middle of the Yearly Meeting this year instead of at the close. All business was laid aside and the day was spent in worship and fellowship. Record crowds attended all three services of the day. A special feature of the afternoon meeting was a sacred concert by the a capella choir of Friends Bible College of Haviland, Kansas, under the direction of Roy Clark.

Yearly Meeting came to a close Tuesday evening with the report of the Missions Board and messages from the Choate family. The attendance for the whole Yearly Meeting was good to the very end.

The Press Committee

You are not asked to be distinguished or pre-eminent in every respect; the only thing that is demanded of you is to provide, at just the right moment, a firm stepping-stone that will not give way when the Eternal wants to pass over on it.

Pierre Ceresole.

Pendle Hill Notes

Pendle Hill perpetually outgrows definitions of its nature and function. At times described as similar to an ashram or a monastery, it seems to have taken on in the autumn of 1954 some characteristics of the Danish folk high school, though that term again is inadequate.

This year Pendle Hill is going out more consciously into the world and encouraging the world, especially the Quaker world, to stream in. Friends from Philadelphia, Wilmington and Monthly Meetings close by are attending in large and faithful numbers the free evening courses given by Henry Cadbury, Howard Brinton and Frederick Tolles. Aware of this unusual opportunity, many Monthly Meetings are using the Pendle Hill courses instead of organizing programs of their own.

As usual, the resident group is varied in age, nationality and pursuits, with the Japanese representing the largest non-American contingent, and love for literature and writing running equal to concern for Quaker research. Almost every resident is attending the creative writing course which, augmented by Friends from the neighborhood, is the largest it has ever been. This promises to be an exceptionally creative year, with major research projects under way, as well as poems and novels.

The practical side of life, too, comes in for increased emphasis this year, with everyone assigned to two hours of work a day on house and grounds. Plans for this year were made at staff gatherings and committee meetings which seemed to those taking part in them to have an unusual degree of enthusiasm and commitment.

Blanche W. Shaffer
Wallingford, Pa.

PENDLE HILL PAMPHLETS

subscription to 1954-55
series of six pamphlets—$2

first two now ready:

A Sense of Living, Mildred Tonge

Toward Political Responsibility,
Cecil Hinshaw

Wallingford,
Pennsylvania

Correspondence

"Meeting With Russian Christians"

To the Editor:

The article in the October 7 issue of *The American Friend* entitled "Meeting with Russian Christians" was so outstanding. It was well written and certainly made my heart rejoice to know the character of those people.

It seems to me that there is a great curiosity about people and conditions in Russia, and I am wondering if you could submit this article to a magazine for publication. A current news magazine published an article on Russian churches recently, but it did not compare with the article written by Cecil Hinshaw in information, or lack of bias. I think a lot of Christians in America would greatly rejoice and also have their eyes opened if they could read this article.

Robert E. Beck
Inglewood, California

* * *

New York and Non-Residents

To the Editor:

We must not undervalue the importance of the article by Herbert Huffman on "Non-Resident Friends" August 26). The enormous number of Friends who are in this category are a tremendous deterrent to the progress of our Society.

The Printing Committee of the New York Yearly Meetings attempted to do something about this in the joint Directory of Friends, when geographic cross index areas were compiled. The latter listed those Friends living in the area of Meetings of which they were not members; and also listed concentrations of Friends in an area with the idea that these Friends might get together for the purpose of forming a worship group.

Thomas Hancock
Mt. Vernon, N. Y.

* * *

Problem of Integration

To the Editor:

The Jacksonville Friends Meeting has been deeply concerned in recent months with the problem of integration of schools in this country, and has been the nucleus of a group of interested persons who hope that such integration can take place with a minimum of friction. To this end a "study group" has been organized whose purpose is to investigate ways and means of promoting desegregation. We are very much interested in obtaining any literature on this subject which might be useful in this regard. To date we have received several publications from the Southern Regional Council, in addition to one pamphlet compiled by the American Friends Service Committee which deals with integration of the schools in Washington, D. C. We would greatly appreciate any suggestions which you may have concerning where and how we might obtain more literature on this subject.

James W. Bond
6831 Morgana Rd.
Jacksonville, Fla.

* * *

The World Council Message

To the Editor:

As the secretary of the Department of Outreach of our New Garden Meeting, I want to find out the cost of a quantity of the Message from the Assembly of the World Council of Churches, as printed on the cover page of *The American Friend* for September 23. (Ed. note: Copies of the Message may be purchased from the World Council of Churches at 156 Fifth Avenue, New York 10, New York, at $1.00 per hundred.)

I was deeply impressed by your own words and by the following reports of Friends on the deeper meaning of the meeting and parting of this great divided body in spiritual unity. I include a few words which came to me after I had felt that a great step forward towards a great Christian fellowship had been made at Evanston:

The Voice from Evanston

"Look out of your wooden church in the valley and see that your fence has come down!

"Come out of the aisles of your stone cathedrals which the ages have sanctified and see how your walls are crumbling!

"Join the ever growing crowds in the open with none but the word in your heart, the word which He has spoken while He walked the roads with us!

"Look into the faces of the nameless millions!

"Ask who they are!"

"We are the people of God," answer the multitudes.

"And who am I?"

"You are our brother."

Gertrude Victorius
Guilford College, N. C.

(Continued on page 377)

I-O's Now Being Employed By Board Of Missions

The Board of Missions of the Five Years Meeting is now officially registered as an approved agency for the employment of Conscientious Objectors who are classified as I-O. Matthew J. Herron, a member of the Methodist Church whose residence is in Rochester, N. Y., is now teaching English in the Friends Boys School in Ramallah, Jordan, under this arrangement.

Only a very limited number of young men thus classified will be employed by the board for overseas assignment. Applications by high school teachers, practical mechanics and social workers will be appreciated most.

The regular procedure for the appointment of missionary personnel will be followed by the board in the employment of conscientious objectors——i. e., approval of the Personnel Committee of the board, followed by approval of the Executive Committee or the entire board. Inquiries should be addressed to Charles A. Lampman, Administrative Secretary, American Friends Board of Missions, 101 S. 8th St., Richmond, Indiana.

* * *

Institutions Included in Friends Educational Council of Jamaica

(*Continued from last issue*)

The Clermont Elementary School—The Dalton System was changed to the Elementary School System under the leadership of Renford Shirley who served the Council faithfully and well. He was responsible for putting this school on a sound foundation, and gave the boys the necessary background to enter their Trade Departments and the Continuation School. During the year he left us for a Government position. The Council placed on record his sincere services and wished him success in his field of endeavour.

In May, 1954, S. A. Gordon took over the leadership of the School assisted by Stanley Henry and Miss Clarice Atkinson. This school continues its activities as a recognized Elementary School attached to the Friends Educational Council, and examined by the Government Education Officer.

The Continuation School—This school is the only one of its kind in the Island at present and is recognized by the Education Department as a unique school. (The school provides an opportunity for boys and girls to receive an education who are too old to enter Elementary School or who otherwise would not have an opportunity for a secondary education. Many of these students advance to receive secondary certificates.) The Continuation School displays vital functions in the educational progress of St. Mary (Province) and is held in high esteem in the Education Department.

Under the leadership of Miss Ena DaCosta for the most part, and of Miss Ina Brown, who substituted for the former during her period of study at William Penn College and at Friends University, the school has progressed to its present status. Miss Phyllis Watson is another member of the staff who has made a very fine contribution during the last year.

The Lyndale Home for Girls—Under the superintendency of Sadie Vernon and her faithful staff, Miss Phulmat Brown, Miss Mabel Ramputt and Miss Adlyn Douglas, this institution has come through most trying circumstances. Their efforts have been commended in many quarters and their services to the girls under their care.

For some years the Home was operated independently of the Friends Educational Council. The Board of Missions has recently decided that the administration of the Home shall be under the care of the Friends Educational Council. We are glad to report that the Superintendent of Lyndale Home is a very co-operative member of the Institution.

Jack Evans

(to be continued)

Birthdays of Our Missionaries

Of interest to many Friends who feel a personal concern to remember the missions personnel on special days is the following information on the birthdays of our missionaries:

January
8—Ingeborg Rothe, Friends Africa Mission
25—Everett J. Kellum, Friends Africa Mission
26—Marjorie Wilhite, Friends Africa Mission

February
16—Julia Retherford, Friends Africa Mission
26—Beatrice Kimball, Friends Africa Mission

March
1—Inez Reeve, Friends Africa Mission
2—Horst Rothe, Friends Africa Mission
7—Ruth B. Kellum, Friends Africa Mission
19—Shirley Lock, Friends Africa Mission
26—Cathryn Latham, Jamaica
26—Edna Belle Moore, Tennessee

April
3—Fred Reeve, Friends Africa Mission
6—Helen Goom, Friends Africa Mission
23—Logan W. Smith, Jamaica

May
2—Anna Langston, Friends Ramallah Mission
6—Dorothy S. Pitman, Friends Africa Mission
22—Wilbur Paul Beeson, Friends Africa Mission
24—Helen Fletcher, Friends Africa Mission

June
3—John M. Retherford, Friends Africa Mission
29—Louis Lock, Friends Africa Mission

July
12—Mabel Hawthorne, Friends Africa Mission
26—Raymond W. Moore, Tennessee

August
12—Onni Rauha, Friends Africa Mission
30—Edith Ratcliff, Friends Africa Mission

September
28—Arthold Latham, Jamaica
29—Harold L. Wilhite, Friends Africa Mission

October
6—Helen R. Ridgway, Friends Africa Mission
25—Lulu R. Rauha, Friends Africa Mission

November
5—Howard Yates, Tennessee
8—Miriam Mae Beeson, Friends Africa Mission
11—Margaret Yates, Tennessee
16—Delbert Reynolds, Friends Ramallah Mission
30—Eirene Sarfas, Friends Africa Mission

December
12—Opal Smith, Jamaica
20—Julia Reynolds, Friends Ramallah Mission
20—Pearl Spoon, Friends Africa Mission
31—Kenneth Goom, Friends Africa Mission

Quaker Stories for Children

(*Continued from page* 366)

Education, by Jeanette Perkins Brown. (Pilgrim Press,. $2.00) Briefly, the following steps may be used in learning and telling a story:

a. Find the story that fits your need or purpose.
b. Make an outline of the story, including the introduction, main events, climax and conclusion.
c. Have a clear mental picture of the succession of events.
d. Practice telling the story to an imaginary audience.
e. Make the story your own and enjoy teling it.
f. Look at your audience as you tell it.
g. Use direct discourse whenever possible.

Quaker stories for the nursery child (Ages 2 and 3)

Very young children enjoy stories when told in connection with an activity such as dressing, eating or coming to church. Often the story of most interest is one made up on the spot to fit the situation as it arises. Words which speak of sound, such as the engine's choo-choo or the pitter-patter of rain, appeal to little children. A few characters and simple action make up the story. Stories may be repeated frequently.

There are no Quaker stories compiled for this age child. Yet a little research in some Quaker biographies will reveal a wealth of material centered around family life. Such books as *Elizabeth Fry* (*) by Janet Whitney (out of print) or *Finding the Trail of Life* (*) by Rufus Jones ($2.25) will provide simple incidents which will interest the nursery child. There are many other books besides these.

One of the valuable Quaker principles, namely, *friendliness* may be found in all kinds of stories. The four seasonal *My Books* (Methodist, .20 each) offer stories with this friendly principle in mind. There are a number of excellent nursery stories found in *When They are Three* by Klein, (Westminster Press, $1.00). See pp. 215-230. *The Little Family* by Lois Lenski (.75,) shows friendliness in the home.

Parents may prefer to read stories rather than tell them since the vocabulary is important. These stories may of course be told, since they are short and the simple language can be readily learned. Before beginning a story, the teacher may show pictures of any objects or characters which may be unfamiliar to the children. Some children may never have seen a donkey, but they are soon satisfied when they see a picture of one.

Quaker stories for the kindergarten child (Ages 4 and 5)

Again, our repertoire of Quaker stories is decidedly limited for these older pre-school children. However, some of the Quaker stories written for older children may be told in a simple way. Such stories as "The Children of Reading Meeting" found in *A Book of Quaker Saints* (*) by Hodgkin, ($3.50) pp. 217 ff.; incidents from *Colin Writes to Friends House* (*) by Vipont ($1.50); some of the stories in *Ghosts of the Mohawk and Other Stories* by Anna Curtis ($2.75) would be adaptable.

The stories for kindergarten children are simple in vocabulary and emphasis is on action. Short sentences, familiar surroundings, few characters, rhythmic repetition, are characteristic of these stories. The children will listen three to five minutes and sometimes longer, depending on their interest in the story.

Quaker stories for the primary child (Ages 6, 7 and 8)

As the primary child starts to school he learns to live in a more routine way than before. The primary child is fond of stories which have sincerity and emotional appeal. He likes stories that are realistic with plenty of action. The story should help the child to see pictures, to smell the flowers, and hear the bird songs. The plot can be more complex. Primaries think concretely; hence a person or object is exactly what it appears to be and he may miss symbolism entirely.

Quaker stories can help him to appreciate the principles of Friends. He can begin to adopt these in his everyday living. For illustration, he can begin to respect all his playmates and learn to live and play happily with them. He can begin to "mind the Light" within his own life and try to do those things which he knows are right. Such stories as *Jesus, Friend of Little Children* by Chalmers, ($.60) will give him an appreciation for the meaning of the word "friend" as exemplified by Jesus. "The Old Lady of Purchase" taken from *The Friendly Story Caravan* (*) by Broomell, ($2.75) pp. 107 ff. will be significant in realizing the hospitality of Friends as well as their influence upon others. "The Latchstring" story, also in this book by Anna P. Broomell, paints the courage and faith of early Friends. The boyhood of *William Penn, Friendly Boy* (*) by Miriam E. Mason ($1.75) is also, an interesting one, particularly to older primaries. Primaries will also enjoy *Thee, Hannah* by de Angeli ($2.75.)

Quaker stories for junior boys and girls (Ages 9, 10 and 11)

Juniors are full of energy and, if interested, usually carry through whatever they undertake. They have many interests. They enjoy adventures and stories of heroes, especially true stories. They like hearing about children slightly older than themselves. They are beginning to use maps and to understand world geography; hence they like stories placed in a definite locality and period of time. The stories must have plenty of action. The plot development is a strong factor for this age. The length of the stories will again be determined by the way in which the story is enjoyed, the purpose behind it, and its quality.

Quaker stories can render much value to the imaginative junior. The stories told to him can influence him to the extent of helping him to become an active and responible member in the Society of Friends. Whether this happens will depend a great deal upon the influence of his parents and his church school teacher. What a challenge it is, and a serious one, to think that we can give direction to the total life of a child through the telling of a story. If we want our children to accept the Friendly way we will have to so live and share our Quaker history with them! *Every parent should take it upon himself to find and tell the Quaker stories which will meet the needs of his own children.* Is this too much to ask when we are so busy making a living? Dare we give God an adequate portion of our time to train our children in Friendly ways?

Perhaps, you as parent will wish to encourage your junior child to read *The Story of George Fox* (*) by Rufus Jones, ($1.50), *A Book of Quaker Saints* (*) by Hodgkin,

$(3.50), *William Penn, Founder and Friend* by Haviland, ($1.50), *The Little Girl With Seven Names* by Hunt, $(2.00), or *The Double Birthday Present* by Hunt, ($1.85). These will enrich your child's life. The adventuresome life of Mary Fisher found in *A Book of Quaker Saints* (*), Hodgkin, pp. 329 ff. ($3.50), will fascinate your juniors.

Additional books with a Friendly emphasis:

Appleseed Farm, Douglas $1.50
Sparks Among the Stubble, Vipont 2.25
Hannah Courageous, Long 2.75
Little Grey Gown, Hunt 2.25
They Loved to Laugh, Worth 2.25
Quakers Courageous, Fox....Out-of-print
Dolly Madison, Quaker Girl 1.75
Matilda's Buttons, Hunt 1.75
The Boy Jesus and His Companions, Rufus Jones 1.50
The Children's Story Garden, Broomell
Penn, Elizabeth Janet Gray (Older Juniors) 3.50
Lucinda, A Little Girl of 1860, Hunt 2.85
Little Pilgrim to Penn's Woods, Edna Albert 2.75
The Prisoner's Friend—the Story of Elizabeth Fry, Pringle 2.50
John Woolman: Child of Light, Peare 3.00

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

The Story of Quakerism, by Elfrieda Vipont; Bannisdale Press, London; 312 pages; $2.50.

Friends are fortunate to have from the pen of Elfrida Vipont Foulds this story which is both important and timely—important because it enlists the imagination of the reader in the spiritual movement that later came to be called Quakerism; and timely in that it was completed in the memorable year of the Quaker tercentenary and well serves as a tercentenary volume.

Of no less importance is the fact that the author is peculiarly fitted as the story teller of the Quaker movement. Her life has been cast among the haunted hills and dales of the Lake District in Northwest England where the spiritual tide arose three hundred years ago. Hundreds of Friends will remember her in the great garden meeting of the Tercentary observance at Yealand and again in the closing meeting at Lancaster.

It is therefore with considerable confidence and expectation that one picks up this account which is more than history, in the definitive sense of that word. There is no stilted historical effort discernible in this volume. It is a story by one who knows the people and the facts in this three century movement, but also one who loves them. Loving them, she understands them. This spirit brings a kind of totalness within which the reader moves. It is a moving story.

It not only brings alive the spirtiual background and apostles of George Fox's day, it moves on through the changing patterns of Quaker life that followed and becomes very contemporary in the closing chapter, mentioning persons and recent events up to 1952.

One other great value of the book is its resource of quotations. It is replete with the finest lines from the lips and pens of Friends. These, however, as one reads, become small artesian thoughts from the deeper spiritual stream which made Quakerism a spiritual movement.

If this were but a recounting of facts, it would lack the essential elements that make a movement vital and without which there could be no movement. Here are facts, but also heart beat that makes them alive. E.T.E.

ALONE

The saddest words that
Ever have been said:
"The Son of Man hath not
Where to lay his head."
The foxes had holes;
The birds had nests;
Each with a little home—
Each creature—was blessed.
Only Jesus went
Weary, sad-eyed,
While both man and beast
Shut him outside.

Dorothia Phillips.

SEEK EARLY, AND FIND

(Prov. 8:17)

Alone
Before the dawn
Christ sought the mountain side . . .
Could man thus find faith he needs
Today?

Vida R. Pribbenow.

SEA-THOUGHTS

I have sea-thoughts in November
When the wind gets up and scratches
The briar against the glass,
And blows the unraked leaves away
Leaving me time to remember
Sea-winds and loneliness
Of sea-endings on a sea-day.
But November, like the sea, stirs
Up the contradictory vision:
The going down, the going over.
Yet I would not change this rolling
Earth, spinning through November gray,
For any other going any other way.

Philip Johnson.

FROM SINKING SAND

What depths
Of loneliness
Engulf the soul that feels
Nobody cares . . . What joy to know
One does.

Vida R. Pribbenow.

The Sunday School Lesson

-By Russell E. Rees

January 2
The Bible, The Source of Christian Teaching
John 20:31; Romans 15:4
II Timothy 3:14-17; Heb. 4:12
II Peter 1:16-21

The lessons for the coming quarter are given the general heading, Christian Teaching-Doctrine. The outline covers the usual subjects considered in Christian Doctrine, God, Christ, Man, the Church, Prayer, etc. A little preview of the route we are to travel will make the journey more enjoyable.

Today's lesson deals with the Bible, the source of Christian Teaching. The references are very short, and reflect the fact that the books of the New Testament were written separately, and with no idea that at some future date, 27 such writings would be bound together and called a New Testament. For the most part therefore the excerpts listed for the lesson, refer to Scripture in general, and not to any specific list of books, many of them not yet written.

Many purposes are set forth for the writings of the New Testament. For John the purpose is that "ye may believe that Jesus is the Christ, the Son of the Living God." Paul, writing long before John, indicates that his purpose was "for our learning" while in the letter to Timothy, Paul declares that all Scripture, (surely meaning the Old Testament), was written for "doctrine, for reproof, for correction, for instruction in righteousness." In Hebrews, the Word of God is called sharper than a two-edged sword, and a discerner of the thoughts of men. It seemed important to assert that the writings about Christ were not fables, but truth, and that like the writings of the prophets, they were words spoken by men moved by the Holy Spirit.

It has always helped me to remember that the New Testament did not create Christ, but the spirit of Christ created the New Testament. Christ is not in the pages of a book, even though there is a true revelation of Christ in those pages. Men are not saved by reading this book, but they are saved by finding the spirit which moved upon the men who wrote the book. It is therefore not a simple literalism we are seeking as we read, but we are seeking the empowering Spirit which changed a man like Peter from a rough fisherman to a true disciple.

The fact is far more important than any interpretation of the fact. What we have in the New Testament are the several attempts of different men to try to put into words what their experience of Christ had meant to them. The richness of the book is in the fact that this experience was not identical in all cases. To Paul it was one thing, to Peter another, to John still another. Paul's experience does not exhaust the work of Christ, nor does it exclude the interpretation given by John. They supplement each other, and do not contradict each other.

The careful study of the Scriptures is always an effort to find what Christ means to me, not just what He meant to Paul or John. If we come off with only a report by hearsay of what some one else has experienced, we have a religion at second hand. If, on the other hand we can, as George Fox hoped, come into the spirit of those who wrote the New Testament, and find our own hearts caught up in an ecstasy of living experience, then the Bible will have served its true purpose.

Question: 1. What do people mean when they say, "the Bible suddenly came alive for me"?

December 26
Thinking Realistically About Life
Ecclesiastes 1:2, 3, 13; 2:1, 18; 3:16; 4:1; 5:10-12; 12:1, 13, 14.

The word Ecclesiastes is usually said to mean, the preacher, although Dr. Moffatt thinks it means only, the speaker. It is a strange piece of writing based upon the Hebraic conviction that history moves in circles, and that what has been will be again. This idea led the writer to a sense of futility and cynicism. The expression, "Vanity of vanities, all is vanity," occurs forty times in the book. It may be said to be the theme of the book.

The writer undertakes to find the meaning of life, and one by one picks up various ideas, discards them, and ends saying, "vanity." Thus he looks at wisdom, and pleasure, at wealth and at labor and finds that none give any true answer to life's meaning.

Looking out upon his world he sees, with a note of pessimism, the many ugly things there, the plight of the oppressed, the discontent of people, the loneliness, the hazards of daily work, the despotisms in government, and these things added to his great sense of futility. He finds no comfort in the current promises of immortality, and ends with the refrain again, "Vanity of Vanities."

The book is beautifully written, and no doubt contains passages of great insight. The blackness of the argument is of course relieved at the last where in 12:13, the book concludes, "Let us hear the conclusion of the whole matter; Fear God and keep his commandments, for this is the whole duty of man."

There is a dark side to the facts of life, and one sometimes has a hard time to turn the clouds inside out to see the silver lining. But it is significant that Ecclesiastes is not mentioned or quoted in the New Testament. It seems curiously out of step with the spirit of Jesus, who urged men rather to have unlimited faith in the Heavenly Father.

Dr. Bernard Iddings Bell writes, "God is not dead. He is alive, waiting with such patience as only God can know, waiting in an old barn, waiting on a lonely cross, waiting in fox-holes where brave men shiver with cold or melt with heat or tremble with fever, waiting till we turn from folly and pride, turn to find still among us the God who will not die."

The truly realistic thinking, I am sure, is done by those who act in Faith, in Hope, in Love. It is not God who is dead or deaf or detained, but it is men who do not listen or heed or obey, and when their little world falls to pieces they turn cynical, and cry out that God has somehow let them down. The very thing which "the Preacher" did not see is the heart of all truth, and this triumphant truth is made clear in the New Testament in the life of Him who said, "Be not afraid, I have overcome the world."

Questions: 1. What is the most important use to be made of the book of Ecclesiastes? Is the above comment too critical of the view point of the writer?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Logan Smith, who has been serving as president of the Friends Educational Council in Jamaica, has been recently appointed Headmaster of Happy Grove School at Hectors River, Jamaica.

* * *

Kent Larabee of Farmington Monthly Meeting, formerly secretary of William Penn Center in Pennsylvania, has accepted the post of Regional Secretary of the Fellowship of Reconciliation, which includes New York State, northern New Jersey, and southern Connecticut.

* * *

Howard E. Kershner, President of the Christian Freedom Foundation, spoke at the Sunday worship service at University Friends Church in Wichita, Kansas, on November 7. Born in Kansas, he is a graduate of Friends University, and has been given an honorary doctorate there.

* * *

All four clerks of Iowa Yearly Meeting this year are alumni of William Penn College at Oskaloosa. They are Richard P. Newby of Minneapolis, presiding clerk, who graduated in 1945; Hester Green Parsons of Union, recording clerk, 1925 graduate; Clifford Wolfe of Muscatine, reading clerk, 1950 graduate; and Wellington Whittlesey of New Providence, announcing clerk, 1942 graduate.

* * *

Friends of Wilmington Meeting in Ohio honored Ward and Lena Applegate on their fortieth wedding anniversary and their twentieth year of service with Wilmington Friends at a reception October 31. Ward Applegate has not only served the Wilmington Meeting for this long period, but has also chaired the Board of Missions of the Five Years Meeting and served on the Executive Council and the Friends World Committee for Consultation.

* * *

Roy McCorkel, William L. Neumann, Rayford Logan and William W. Clark were speakers at the annual Institute of International Relations of the American Friends Service Committee held November 12 and 13 at the Homewood Friends Meetinghouse in Baltimore. "Alternatives to Colonialism" was the theme of the Institute, with emphasis on Asia, Africa, and American colonial policy. Emily Parker Simon served as moderator.

* * *

Olaf Hanson, Secretary of Five Years Meeting Children's Work, has aided in the planning of the six new filmstrips prepared by the National Council of Churches to aid parents and church school workers in meeting the problems in the Christian education of children. She worked on **The Church Plans for Children** and **The Kindergarten Child and the Church**, specifically, and also met with the sub-committee on audio-visual aids of the Children's Work Department of the National Council as they planned the whole series.

* * *

Over 100 foreign students were entertained by Friends in the New York area during October, under the sponsorship of the Friends Center in New York. Scarsdale, Ridgewood, Riverdale, Pound Ridge, Tenefly and New York Friends welcomed students into their homes. It was expected that twice that number would be entertained in November. The New York Friends Center address is 144 East 20th St., New York 3. Eleanor W. Taber is acting as temporary Executive Secretary.

* * *

The Second Step of Oakwood School's Development Program got under way on October 30 when 100 friends of the School attended a luncheon. Thomas Jones, President of Earlham College, and Sylvia Sidney, parent of an Oakwood boy, were the guest speakers. H. Wilson Guernsey, Class of '39, announced that solicitation will begin November 1, with the first aim of the $150,000 drive to build a new wing to the present girls' dormitory. Assisting H. Wilson Guernsey, who is General Chairman, are Julian L. Deane of White Plains, N. Y.; Albert L. Nichols of Poughkeepsie, N. Y.; and Richard T. Lane of Poughkeepsie.

* * *

Four Friends Meetings have accepted the responsibility for building cottages in the tuberculosis resettlement program Dr. Horst Rothe of the Friends Africa Mission is planning. First Friends in Richmond, Indiana; the Friends Meeting of Wilmington, Ohio; Baltimore Friends Meetings in Baltimore, Maryland; and Moorestown Friends Meeting in New Jersey have all pledged to build a cottage at a cost of $800 for this project. There is considerable interest among Friends doctors in this scheme, and ways are being sought for other points of contact between American Quaker doctors and the Friends Hospital in Kenya, East Africa.

* * *

Houses for Korea, sister organization to Houses for Hiroshima, has been in action in Korea since last February. Directed by Floyd Schmoe, a Friend, the Houses for Korea project has surveyed its village and valley area, built a dozen homes, improved many wells, built two public toilets for the town, built a bath house for the local camp of 300 North Korea refugees, set up two milk feeding stations, distributed bedding and clothing, started a sewing project, operated a clinic, and otherwise aided in village improvement work. They now have under way a village of ten or fifteen small houses for the most needy—working widows with families. Contributions toward the second year of Houses for Korea will be appreciated. Address Houses for Korea at 580 Minnesota Avenue, San Jose, California.

* * *

A Rally for the newly established Friends Meeting at Fairborn, Ohio, will be held the afternoon of December 12 at the High School, 3:00 E.S.T. Elton Trueblood will be the speaker, introduced by Thomas Jones, President of Earlham College. Murray Johnson, Clerk of Indiana Yearly Meeting will preside, and the Earlham Choir will sing. Fairborn Meeting, which had its initial meeting in early November, is a new Friends Meeting being sponsored by Indiana Yearly Meeting. Bartram Shields, formerly of Back Creek Meeting, a graduate of Cleveland Bible College and Butler University, is minister, and is living at Fairborn with his family. The Yearly Meeting has purchased three acres of ground, on which is a new ranch house now serving as parsonage and meeting place. Fairborn is on the Dayton-Springfield route. Several hundred Friends from the area and from Indiana Yearly Meeting are expected to attend the Rally.

Mooresville, Indiana, Friends Meeting

(*See page* 376)

Friendly Fellowship

MOORESVILLE, INDIANA—Construction will soon begin on the new addition to the Mooresville Friends Meetinghouse. The new building will provide educational, social and recreational facilities, including class rooms for the children's and youth departments, a church library, a dining and assembly room with stage, seating at least three hundred, a new modern kitchen and a parlor or social room. The picture shows the way the entire building will look after the new construction.

The Fund Raising Committee is carrying on a campaign to raise the necessary funds. Walter Smitherman and Herschel Coleman are co-chairmen of the drive. A Building Committee composed of Will Henley, Claire Sellars, Walter Smitherman and Paul Swisher, will be in charge of construction.

A farm has been operated this year by the Men's Brotherhood as a special project, with the objective that some of the funds would be turned to the building fund. The Society of Friends Women has also raised and contributed substantial funds for the new building. Mildred Copeland is president of the women's group, and Ross Traux is president of the men's group. James R. Furbay is the pastor.

* * *

WATSEKA, ILLINOIS—The new building of the Watseka Friends Meeting was dedicated on October 17. Thomas Jones, President of Earlham College, was principal speaker for the day, addressing the afternoon dedication service. Mary Hiatt, former pastor of the Meeting who served while the new building was being constructed, gave the sermon during the morning worship service. Glenn Reece, Yearly Meeting Superintendent, spoke during the evening service. Will Abram is pastor of the Meeting.

The Meeting was established in 1872 by Ash Grove Monthly Meeting in Vermilion Quarter, and was then known as Middleport Monthly Meeting. About 1878 the name was changed to Watseka Monthly Meeting, and in 1895 construction was started on a new building. The only members of the Meeting now living who made this move are Alice A. Hadley, James Longshore and Elmer Mote. In 1945 it was realized that more adequate church facilities were needed, and the committee appointed to investigate the possibility of remodeling the old building discovered that it would be more desirable to build another Meeting-house. Ground breaking services were held in 1952, and the building was constructed as finances permitted. The new building is somewhat Gothic in design, and contains a lovely meetingroom finished with block patterned oak floors, pastel green walls and oak pews, pulpit and panelling. In the basement are an auditorium, eight class rooms and a kitchen.

Watseka, Illinois, Friends Meeting

BOULDER, COLORADO—Installation Meeting for the Boulder, Colorado, Meeting of the Religious Society of Friends took place October 3. Over fifty Friends, including guests from Denver, Wyoming and California shared the joy of the day. For the past two years, members of the Society of Friends and others interested have been meeting on Sunday morning to worship on the basis of silence. They have now organized themselves into a regular Monthly Meeting with the consent of the Friends World Committee. The group met at the home of Sadie and Harold Walton in Boulder. Clerk of the new Meeting is Martin Hoffman. The afternoon program featured a talk by Robert and Margaret Simkin, who spoke of their work as Friends Missionaries in Szechwan Province, West China.

* * *

RED ROCKS PARK, COLORADO—Over sixty adults and children attended the Friends Family Camp at Red Rocks Park near Denver, Colorado in September. Four small Meetings were represented including Cheyenne, Wyoming; Fort Collins, Denver and Boulder, Colorado, with the American Friends Service Committee represented by Guy Gebhardt of the Wichita, Kansas, office. The theme of the weekend discussion was "How to Teach Quaker Ideals to Our Children." William O. Brown served as discussion leader. This is the first time a Friends Family Camp has been organized in this area of the Rocky Mountains, and there was agreement that the family camp would become a regular event.

MARSHALL, INDIANA—A re-dedication service and homecoming were held Oct. 31 at Marshall Federated Church. Milo S. Hinckle, a well-known Friend, is minister of this community church. Friends and Methodist churches have been federated in this area for over a quarter of a century. The Bethany Presbyterian church joined the federation nearly 15 years ago, and a group from the Christian church were recently organized as a Christian church within the federation. During the past summer, the Friends and Presbyterian church buildings have been merged into one unit and the entire plant painted, papered and new floor coverings laid. The ministry of word and music the attendance and the fellowship at the combined re-dedication and homecoming were an indication of success and good progress.

* * *

LEESBURG, OHIO—A Day of Rededication was held at Leesburg on October 24 a a fitting emphasis for the recently completed work of repair and improvemen on the Meetinghouse. Clyde A. Milner President of Guilford College and former member of the Leesburg Meeting, gave the message in the morning o "The Faith of Our Fathers," and the address in the afternoon on "Perpetuatin our Heritage." Arthur Hammond a forme pastor, gave the morning scripture read ing. At the afternoon service, Adan Flatter, another former pastor, led de votions; Vincent Fairly introduced visi tors and guests; Clayton Terrell spok on "Setting Up Leesburg Monthly Meeting;" Lewis Savage gave "Gleaning from Former Years;" Burritt Hiatt spok

'As I See It;" Robert Shanks, Clerk, alked on "Recent Accomplishments;" nd younger members of the meeting rovided music.

Other recent activities of the Lees- urg Meeting included a "Friendly Beg- gars Night" in which costumed children sked for donations of clothing and ma- erials to be sent to the American Friends Service Committee for overseas relief; a Men and Missions Sunday with Walter Schutt of Wilmington as Guest Speaker; a Layman's Sunday, with Rufus Huff, Arthur Milner and Robert Shanks lead- ng the worship service; participation in he Wilmington Yearly Meeting Quaker Men's Fall Rally at Fairview, with Lewis Savage showing slides on "Quaker Men n Action," and a message by Ernest Lamb; and a very successful corn project. see picture on page 378).

Correspondence

(*Continued from page* 370)

Report On Visitation

To the Editor:

After an absence of over five months we are again in our home, having driven our Jeep station wagon 14,470 miles in thirty states, the District of Columbia and two Canadian provinces. Margaret's total score of beds slept in was 84; nine was one more because of car trouble in Indiana.

We attended parts of six Yearly Meetings and the Missouri Valley Friends Conference; represented Pacific Yearly Meeting at the Peace Study Conference of Men- onites, Brethren and Friends at Bluffton, Ohio; Margaret stopped at Kalamazoo to attend the annual meeting of the Women's International League for Peace and Freedom and I went on to Toronto to a big picnic of West China colleagues. Altogether we met with 62 groups of Friends and addressed three meetings of non-Friends.

Quakers visited included all types. The majority, however, were small unprogrammed Meetings of Friends who worship together because of the concern of two or three families who act as spark-plugs of the group. Our lives have been enriched by contact with all these devoted Friends.

These small meetings of concerned Friends constitute a growing edge of advancing Quakerism. Their problems are strikingly similar. Many groups are inquiring how to provide care and teaching for their children when every active adult is needed in the meeting for worship.

The Friends World Committee gave valuable suggestions as to what meetings might profitably be visited and in some cases made contacts and arranged our schedule. In Iowa a somewhat less hurried itinerary gave opportunity for a good number of house to house visits among Friends. For us so extended a visitation would have been impossible without the generous hospitality of dozens of Quaker families whom we had never met who now are no longer strangers but valued friends.

Robert L. Simkin
Margaret T. Simkin

Los Angeles, Calif.

Quaker Supply and Demand

In an editorial in the October 21 issue, we offered to try to help Quaker demand and supply in the way of leadership find each other. Below are two concerned Friends whose need for positions may meet some Meeting's need for leadership:

Trained Religious Education Director, now married, would like part time position in church or meeting. Hartford trained, two years experience. Write Box G, The American Friend.

* * *

College student with some experience in working with young people and in speaking would like a summer job as pastor in a small church, preferably in the West. He would be willing to work part time on a farm. Plans to enter seminary after College. Write Box H, The American Friend.

Help for Refugees

Peter Guldbrandson has reported on the interesting and useful work of Dr. Antonina Yavden, herself Russian-born, among the displaced persons coming to the Friends Center in San Francisco. A committee has been formed, John Spitler of the Berkeley church among the members, to aid this work among refugees. Friends who can help should send checks or money orders to "Committee of Assistance to New Arrivals," Friends Center, 1830 Sutter Street, San Francisco, California. Many of these displaced people are old, and need medical aid and food as well as the friendliness and the other help the Center provides.

Albuquerque, New Mexico -Lowell Roberts (center), ead of the Bible Department Friends University, was uest speaker at the dedica- on ceremony of the Friends hurch at Albuquerque, New exico. With him are Hubert icholson, Pastor (left), and avid Cooper (right), Clerk the Meeting. Special evan- elistic services were held om September 20 to Octo- er 3 at the church. Lowell oberts showed slides from s trip to the Holy Land and vangelistic messages were ven. Fifty-two people were esent at the basket dinner nd dedication services on ctober 3.

A group of Quaker farmers from the Leesburg Friends Meeting in Ohio harvested a field of corn in November in a project sponsored by Quaker Men. A Harvest Service was held on November 14 with a display of corn from the 22 acre project. The proceeds from the sale of the corn, which amount to over $1000, will be used to assist in the completion of the new Friends Central Office Building in Richmond and in improvement of the local church building. Above are pictured Orval Easter, Lewis Savage, pastor, and Clyde Payton at work. Others who helped included Ernest Cummings, Ed Wright, Rufus Huff, Robert Shanks and Vincent and Charles Fairley. Henry Huff, Warren Davis and Robert Grimsley furnished the corn pickers.

Japanese Friend Dies

Takeo Iwahashi, our blind Friend from Osaka, died on October 28, 1954. His courage and good will were well demonstrated in a life of service and will long be remembered. When overtaken by blindness in his youth, he was greatly discouraged, but through the influence of his mother he overcame despair and determined to make something of his life despite the handicap. He studied at Edinburgh, where he took a doctoral degree, and returned to Japan to give life long service to the Light House Movement established to train the blind. Twice he invited Helen Keller to Japan. For many years he ran a school for girls. On three occasions, aided by his wife, he came to the U.S.A. and traveled among Friends. He was a close friend of Minnie and Gilbert Bowles and they spent some days in the Iwahashi home in the spring of 1951. Dr. Iwahashi translated Howard H. Brinton's book, "Creative Worship," into Japanese. This volume is now in its second edition. Dr. Iwahashi is survived by his wife, Kiyo, and a son, Hideyuki.

James F. Walker

The inspiring story of Daniel Hale Williams, pioneer Negro surgeon, first to operate successfully on the human heart.

Doctor Dan

By HELEN BUCKLER

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Chicago Tribune

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Member of New York Meeting
Miss Buckler wrote the final draft at Pendle Hill where a fellowship enabled her to finish nine years of research and writing on this nationally acclaimed biography.

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Boston 6, Mass.

BIRTHS

COOPER—To Kenneth and Gayle Newport Cooper of Fort Sill, Oklahoma, a son, Kenneth Wayne, on October 5.

PAINTER—To Robert H. and Phyllis Greene Painter, a daughter, Patricia Lynne, on October 23, at Two Harbors, Minnesota.

WHITE—To Robert L. and Carlita White of Los Angeles, a son, Christopher Thomas, on July 17.

MARRIAGE

WERSAN-KREKLER—Corinne Patricia Krekler, daughter of Mr. and Mrs. William Henry Krekler and student at Earlham College, to Stephen Jesse Wersan son of Mr. and Mrs. William Wersan, on August 30, at Maryville, Tennessee.

DEATHS

ANDREW—Arthur A. Andrew on Oct. 11 at Sugar City, Colorado, aged sixty-one. The son of Jonathan and Olive Andrew, he was a birthright Friend. He was born near Earlham, Iowa, and never moved his membership from Earlham. He leaves his wife, Esther, three daughters, six grandchildren, three sisters and an aunt.

HOCKETT—Howard L. Hockett, on Nov. 11, at Whittier, California, aged seventy-three. He was born in Redfield, Iowa, on March 11, 1881, the son of Samuel Hockett, a Quaker minister, and Jane Hockett. After attending William Penn College at Oskaloosa, Iowa, he went to Whittier in 1906 and served as music instructor until 1909, when he returned to Oskaloosa for his degree. Five years later he returned to Whittier College as director of music, a position he filled until 1920, when he became comptroller. He filled that position until 1946, when he was made financial secretary. He retired in 1953. He received the honorary degree of doctor of business administration from the college on the occasion of its Golden Anniversary celebration and was further honored by having his portrait hung in the gallery of the O. T. Mendenhall Building, usually reserved for portraits of college presidents. He was founder of Whittier Men's Chorus and a member of Whittier First Friends Church and of the Lions Club. He leaves his widow, Alice Burnside Hockett; a son, William Hockett of Whittier; and two daughters, Hortense Hockett of Los Angeles and Jane Hockett, librarian at the U. S. Embassy in Damascus. Funeral services were held in Whittier with Robert E. Cope officiating. Interment was in Whittier.

LEWIS—Carl S. Lewis, on November 5 in Pasadena, California. He was born of Quaker parents in Albion, Iowa, Jan. 16, 1877. He was graduated from Penn College in 1902 and in 1906 was united in marriage with Anna Brackin, who preceded him in death. Although a busy farmer, he was much interested in Christian movements and served faithfully in the Friends Meeting of Marshalltown, Iowa. He was a member of the Board of Penn College, and a trustee of White's Institute, a Friends' home for homeless

hildren. He was for many years a nember of a male quartette, which was nuch in demand throughout the county or funerals. He was always active in ommunity and public affairs and served or a time as appraiser and adviser in he Federal Land Bank in Omaha, Neoraska. In 1936 he suffered a serious acident that made it advisable for the amily to remove in 1937 from Iowa to Pasadena. Another accident in 1941 made im a semi-invalid for the rest of his ife. Although he was not able longer o be active in church and public affairs, is interest remained keen and his faith n world progress was unwavering. He s survived by his daughter Margaret of Pasadena, his son Evan of Davenport, owa; two grand-daughters and one rand-son; a sister, Alice L. Pearson of ltadena, California, and a brother, eorge H. Lewis of Marshalltown, Iowa.

McCracken—M. Grace Allen McCracken, n September 27, very suddenly died hile returning home from a visit in the ome of her daughter, Victorine Spinler, of Holyoke, Colorado. She was orn in 1879, the daughter of Wesley and Iary Louise Allen, in Richland, Iowa. n February 28, 1907, she was united in arriage to M. Luther McCracken. Grace IcCracken was a birthright member of ne Society of Friends and had always een active in the Church School, meting for worship, missionary society, and Vomen's Christian Temperance Union. er entire life had been spent in the ichland and Woolson (Iowa) communies. She was faithful in all of her sponsibilities; she was always pleasant d helpful to those about her; she was faithful wife and a devoted mother. esides her husband, she is survived by vo daughters: Vesta Voss of Aplington, owa, and Victorine Spindler of Holyoke, olorado; two granddaughters, Janet oss and Margaret Spindler. A son, ance, preceded her in death. Also surving are a sister, Lida Hiatt of Richnd; and two brothers, Willis O. Allen Richland, and John W. Allen of Van uys, California. Services were held at oolson Friends Church with Oran utchins and Tom Goode officiating.

Moore—Edith R. Moore, on October 12, hile visiting at the home of her daughr, Evelyn Sharpless, in Pala, California. e had been in failing health for several ears. Born in Ohio, she was the widow Harley M. Moore, former Superintendt of California Yearly Meeting. Toether they had served pastorates in Calornia for many years. Among their urches were El Modena, Denair, East hittier and Yorba Linda. Throughout r life she was always active in the urch, intensely interested in missions, rved in the W.C.T.U., and was always ithful to her Saviour whom she loved well. Surviving are four daughters, ladys Helton of Whittier, Beryl Woodard of Long Beach, Evelyn Sharpless Pala, California, and a married daughr, Winifred, now in Japan. The funeral rvices were held in Whittier.

Phistner—Eva Phistner of Winchester, diana, on October 20, aged eighty. She as a native of Randolph County and ved in Winchester most of her life. rvivors include a daughter, Mrs. Chase ay of Pasadena, California; a son, rancis Simpson of Winchester; a brothr, Oscar Puckett of Winchester; four andchildren and one great grandchild.

Rich—Grace M. Rich, on October 21, at Kokomo, Indiana, aged seventy. She was the widow of Kenneth H. Rich, and had assisted him and later their son at the Rich Funeral Home since 1907. She was born August 15, 1884, in Nashua, Iowa, daughter of Frank and Effie Weddel Morgan. She was married on October 16, 1907, to Kenneth Rich, who preceded her in death in 1932. She was an active member of the Union Street Friends Church in Kokomo. Surviving are the son, Robert H. Rich; grandchildren, Phyllis Jean and Kenneth Howard Rich; a sister, Mrs. Paul D. Keller of Kokomo; and a brother, Frank Leslie Morgan of Anderson. Funeral services were held with Norman E. Young in charge. Burial was in Crown Point Cemetery in Kokomo.

WANTED

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POSITIONS AVAILABLE

The William Penn Charter School is interested in receiving applications, preferably from Friends, for the following openings in the year 1955-56; a woman for second grade; a man or a woman for fifth grade; a man for junior-high-school science and mathematics. Address letters to John F. Gummere, Headmaster, Wm. Penn Charter School, Philadelphia 44, Pa.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.: Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Gainesville, Florida — Meeting for meditation and worship each First-day at 11:00 a.m in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School 9:45; meeting for worship 11:00; evening worship and youth activities 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana — Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida — Meeting for worship every Sunday at 11:00 a.m. in the YWCA. Clerk, James W. Bond, Phone 98-7872.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

Lynn, Massachusetts — 20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

New York, N. Y. — The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 3rd through April 24th, 1955, each Sunday at 11:00 a.m.

Orlando, Florida — Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship 11 a.m. YMCA. Chapel. Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Gerald Dillon, Minister, Phone FIlmore 3107.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances H. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister. PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn. Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

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